

BACK TO PRABHUPĀDA

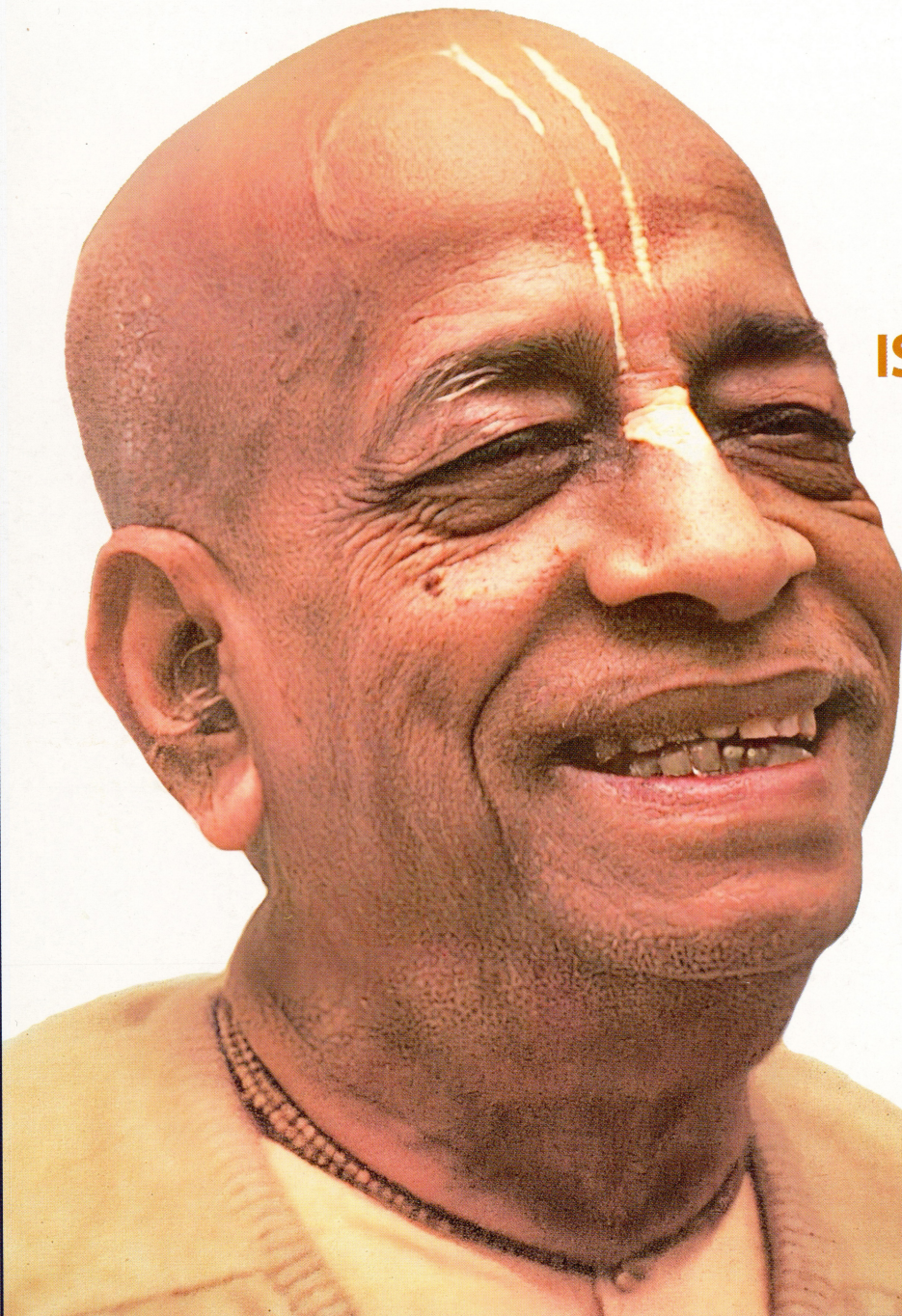
The Magazine of the Real Hare Kṛṣṇa Movement

Issue 84, 2025

"Defeating Tyranny in the Realm of Thought"

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GBC Guru Offers *Ṛtvik* Solution



Also in this issue:

***Ṛtviks* v. Child
Abusers**

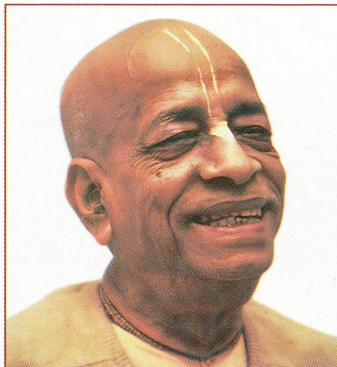
**ISKCON "Scholars"
Failures Continue**

**Vaiṣṇavas v.
Demons**

**ISKCON Guru
Falldowns**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Contents

Page

ISKCON Fails Again to Reply to TFO.....	3
"Rtvik" Worse than Abuse?.....	4
The Demon Vaiṣṇava Hoax.....	5
ISKCON's Admission of Defeat by POP.....	6
GBC Guru Offers Rtvik Solution...	7
Śrīla Prabhupāda is the Dikṣā Mantra Guru.....	8
IRM's Proofs Confirmed by GBC Guru	9
BTP Interactive.....	10
"Explaining" Falldowns.....	14
Fatal Consequences.....	15
Are GBC Gurus on the Level of the Gosvāmīs?.....	16

The Unnecessary Controversy

Welcome to Issue 84 of *Back To Prabhupāda* (BTP).

1) Śrīla Prabhupāda states how to be certain:

"That means no more denial. Finish all stress. So as soon as one thing is three times stressed, that means final."

(Lecture, 27/11/68. All emphases in issue added.)

One example of this is the following statement:

"Indeed, the advanced uttama-adhikārī Vaiṣṇava devotee should be accepted as a spiritual master. [...] One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. [...] Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master."

(*Nectar of Instruction*, Verse 5, purport)

It is stated three times in the same purport that the initiating spiritual master should only be an *uttama-adhikārī*. Therefore, according to Śrīla Prabhupāda, there can be "no more denial" of this fact.

2) But ISKCON leaders *do* deny this fact, claiming there is still a way for them to be GBC gurus, because Śrīla Prabhupāda also states in the purport:

"A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples"

But, Śrīla Prabhupāda is only stating the above **just so it can then specifically be ruled out** as an option; not once but twice, telling both potential gurus and disciples, as quoted under point 1), to not engage in this practice. Thus, it is not being stated as an option, but a prohibition. Hence, no follower of Śrīla Prabhupāda will continue to "deny" that the initiating guru must be an *uttama-adhikārī*.

3) However, it has also been claimed that there is still *another* "way" for GBC gurus to be *dikṣā* gurus. After a lecture given on 18/2/25 by GBC voted-in guru HH Bhānu Swami ("BS"), he was asked about the following description of an *uttama-adhikārī* from the same *Nectar of Instruction* purport above:

"strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads"

BS is asked, why is Śrīla Prabhupāda here –

"referring to someone performing *sādhana* strictly and referring to him as *uttama*"

– when in another part of this purport, as the questioner correctly notes, the *uttama-adhikārī* is clearly referred to as being:

"fully self-realized".

In reply, BS states:

"that makes a controversy that we don't really know because it's taking two different concepts of *uttama*."

Thus, by claiming there are "two different" types of *uttamas*, BS allows for an *uttama* to be someone who does not have to be self-realised, but only strictly follows all the rules. Which allows the GBC gurus to claim that since they follow the rules, 'we are also *uttama-adhikārīs*, even if not fully self-realised!'

4) But Śrīla Prabhupāda also teaches that –

"chanting the holy name is good for both the conditioned and liberated soul"

(Cc., *Madhya-līlā*, 15.108, purport)

– meaning that a self-realised *uttama-adhikārī* can also be one who strictly chants according to the rules. Thus, both descriptions of the *uttama-adhikārī* refer to the same person! Hence, in the purport, Śrīla Prabhupāda simply describes different qualities of an *uttama-adhikārī* separately: chants, preaches, follows the rules and regulations, and is **also self-realised**. Otherwise, one would unnecessarily be imposing a contradiction on Śrīla Prabhupāda, that he was saying an *uttama* did not need to be self-realised. So, not two types of *uttamas*, just more than two qualities possessed by the same *uttama*! So there is no "controversy" here, as BS claims, for anyone who can simply read what Śrīla Prabhupāda has taught.

5) Of course, as we have noted many times, Śrīla Prabhupāda has not authorised any successor *dikṣā* gurus, regardless of their qualification. But the idea that Śrīla Prabhupāda has ever preached that anyone less than a fully self-realised *uttama-adhikārī* should become *dikṣā* guru cannot be accepted if one actually accepts Śrīla Prabhupāda's teachings.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.



ISKCON Fails Again to Reply to TFO

In the last issue, an article titled “ISKCON “Scholars” Illiterate Attack on *The Final Order* Fails Spectacularly” exposed a series of videos put out by the “scholars” board of ISKCON India (“IISB”) which had attempted to refute *The Final Order* (“TFO”). Two of the videos were also promoted by the GBC. On 8/8/25, in response to our article, IISB released a statement, quotes from which are shown in shaded boxes.

No reply means defeat

“in issue 83 of his magazine *Back To Prabhupāda*, he writes, “It has been 30 years, and no one has been able to lay a glove on TFO.””

IISB quotes the conclusion of our article, which emphasises how the IISB videos had spectacularly failed to refute TFO. For our article showed that the points made by IISB either contradicted themselves, or did not even refer to what TFO states, and thus were full of illiteracy and ignorance. But the only response the statement makes to this BTP article is to claim that I, TFO’s author, am uninitiated:

“he has never taken initiation from the system he says is the one that Prabhupāda wanted.”

This same point is mentioned *5* times using different wording, and that is all the statement says. Thus, IISB was unable to reply to our article, and consequently TFO, either in its statement of “response” or elsewhere. Hence, the conclusion of our article quoted by IISB above, remains true, and thus there still remains “no glove laid on TFO”.

False claim means defeat - 1

“he himself has never taken initiation through the system he recommends in his own book.”

As noted, this claim is the sole argument made by IISB in its statement. But TFO actually “recommends” that:

1) Śrīla Prabhupāda defined “real” initiation as one’s inner determination to follow.

2) Therefore, a physical initiation ceremony is a formality, not an essential.

The above points are derived from Śrīla Prabhupāda’s statements, and are stated on pages 46-47 of TFO. One may or may not agree with the above points. But one cannot disagree that TFO makes them (by quoting Śrīla Prabhupāda), and thus one has to agree that not having a formal initiation ceremony is not inconsistent with the recommendation of TFO. And thus, the only argument made by IISB in response to our refutation of its many videos – is in any case false!

False claim means defeat - 2

We have already shown TFO recommends that it is *not* essential for initiation to be formalised by *ṛtviks*. But, even if this was not the case, it can *still* be proven that IISB’s claim is not correct. Because, in regard to *ṛtvik* initiation, TFO states on pages 81-83 that:

1) The 11 *ṛtviks* appointed by Śrīla Prabhupāda should function as *ṛtviks*, not *dikṣā* gurus.

2) The GBC can appoint further *ṛtviks*.

TFO was requested by, and addressed specifically to, the GBC. Thus, it did not even discuss what should be done if the GBC refused to follow the above “recommendation”. And, therefore, strictly speaking, still waiting for the GBC to first authorise such *ṛtviks*, which has not been done, *before* taking formal initiation, would be in line with what TFO stated.

Thus, just as with their videos which the BTP 83 article exposed, the one and only claim made by IISB’s statement again simply reveals their illiteracy and ignorance. For they are again not even aware of what TFO states – the very book they are supposed to be refuting!

False “logic” means defeat

“HE HAS NEVER TAKEN INITIATION WITHIN THE SYSTEM HE HIMSELF PROMOTES. This shows that his recommended system is bogus. That is all.”

IISB alleges that its claim about me supposedly not following TFO, alone “shows” that TFO is “bogus” – “That is all”. Now, we have already noted that IISB’s claim that I do not follow what TFO states is in any case false. But even if this claim was *true*, it still would not “show” that what TFO recommends is “bogus”, as we shall now prove.

It is possible for TFO to state something that is true rather than bogus, even if the author does not follow what TFO has stated. For example, TFO also gives the general recommendation that we should follow Śrīla Prabhupāda’s orders, something IISB agrees with (even if they may disagree regarding *what* those exact orders are). And yet, if I did not personally follow any of Śrīla Prabhupāda’s orders, then according to IISB’s “logic”, this would “show” that this recommendation of TFO to obey Śrīla Prabhupāda is “bogus”. But, as already noted, IISB itself does not agree this is the case. Thus, whether or not what TFO states is true depends entirely and only on whether the statement itself is true, and not on whether I follow it. Because the truth of a state-

ment stands on its own – it is not dependent on being followed by me or anyone else.

Misidentification means defeat

TFO’s “recommendations” are based on what Śrīla Prabhupāda ordered *50* years ago. Thus, what **Krishnakant**, TFO’s author may or may not do cannot possibly undo these orders, because Krishnakant did not issue these orders – **Śrīla Prabhupāda** did.

The only way **Krishnakant’s** behaviour would have any relevance to orders issued by **Śrīla Prabhupāda**, would be if “Krishnakant” was actually Śrīla Prabhupāda. We have already seen ISKCON India confuse their GBC gurus with being on the same authorised platform as Śrīla Prabhupāda. And now it seems they are also confusing me with Śrīla Prabhupāda! But I am not he, nor did I issue any “*ṛtvik*” orders for ISKCON 50 years ago. Thus, misidentifying me with Śrīla Prabhupāda cannot challenge the fact that TFO simply restates those same orders Śrīla Prabhupāda issued.

Logical fallacy means defeat

“He has never been initiated. He is a spiritual failure even by his own standards.”

We have already proved that not having a *ṛtvik* initiation ceremony is not failing to follow my “own standards”. But even if it was, and I am the world’s biggest spiritual failure, this still would have no relevance to what TFO states. To claim otherwise is a logical fallacy known as *argumentum ad hominem*, where one tries to defeat what is stated by attacking the person making the statement rather than the statement itself. Thus, if a drug addict, or indeed anyone for that matter, no matter how “fallen”, states that “Kṛṣṇa is God”, that statement would still be true regardless of the qualification of the person who made the statement.

Conclusion

1) IISB was unable to reply to BTP 83 showing IISB’s spectacular failure to answer TFO, and thus was forced to take shelter instead in only attacking the author for supposedly not following TFO’s recommendations.

2) But even this personal attack has been exposed as being false and irrelevant from every angle.

3) This failure of an irrelevant personal attack was due to the same reason that caused their original response to TFO to fail – illiteracy and ignorance of TFO’s contents!

ISKCON Leader: “*Rtvik*” Worse than Child Abuse

In previous issues, we have covered the sheer vehemence directed at accepting Śrīla Prabhupāda as ISKCON’s *dikṣā* guru:

1) GBC voted-in guru (now “fallen”) **Trivikrama** supported the idea that this would make Śrīla Prabhupāda a “**zombie guru**” (see *BTP* 57, “The Guru Hoax’s Hellish Consequences”).

2) Fellow GBC voted-in guru **HH Bhakti Vikāsa Swami** claimed that doing the same would make Śrīla Prabhupāda comparable to a **dead horror-film character** (see *BTP* 71, “Attacking Śrīla Prabhupāda’s Transcendence”).

It is now claimed that this is actually worse than even the evil of child sex abuse.

ISKCON representatives agree

In the previous article, we covered ISKCON India’s Scholars Board (“IISB”) issuing a statement in response to *BTP* 83 defeating its attack on *The Final Order*. In support of this IISB statement, GBC guru hoax supporter **Ajāmila Dāsa (“AJD”)** made the following comparison:

“the *rtviks*’ sin is worse than child sex abuse”

(AJD, social media comment, 9/8/25)

By “*rtviks*”, he refers to all those who believe Śrīla Prabhupāda continues to remain ISKCON’s *dikṣā* guru. This condemnation of *rtvik* belief being worse than child sex abuse was met with approval by ISKCON representatives. ISKCON India leader, **Basu Ghosh Dāsa (“BGD”)**, who is Secretary of the ISKCON India Governing Bureau and an IISB member, agreed with this comment by giving AJD’s post which contained this comment a thumbs-up “Like”. And a representative for ISKCON’s Prison Ministry also agreed with the comment by responding:

“I always deeply appreciate your thoughtful and powerful statements.”

(Candraśekhara Dāsa, social media comment, 10/8/25)

We thus have a situation where senior ISKCON representatives are publicly supporting the idea that sexually abusing a child is less serious than believing that Śrīla Prabhupāda remains everyone’s *dikṣā* guru.

“Thought crime” punished

The above attitudes by ISKCON’s representatives should not be surprising given ISKCON’s past behaviour:

1) We documented in previous *BTP* issues that simply believing that Śrīla Prabhupāda is ISKCON’s *dikṣā* guru was enough to get

banned from an ISKCON temple. Whereas even convicted child abusers have still been allowed to visit temples. Thus, a mere “thought crime” was considered to be worse than actually grievously abusing a child. Similarly, “*rtviks*” have been expelled from ISKCON, but convicted child abusers have still been allowed to be a part of ISKCON.

2) ISKCON accepts that its “good as God” gurus can then become child abusers, and indeed some have. Even **after** ISKCON leaders have stated a GBC guru has engaged in child abuse, he can still be allowed to continue being a “good as God” guru, as was documented in the case of **HH Lokanāth Swami** (please see *BTP* 70, “GBC Politics Case Study”). Thus, the GBC’s philosophy allows a potential future child abuser – but **not Śrīla Prabhupāda** – to become *dikṣā* guru in ISKCON.

Desperate arguments

The reason given for the claim quoted at the outset of this article, that the “*rtvik*” belief is worse than child sex abuse, is the “*rtviks*”:

“falsely accusing (Śrīla Prabhupāda) him of the very serious philosophical deviation of changing the unchangeable eternal Law of Disciplic Succession.”

1) The “law of disciplic succession” refers to this statement made by Śrīla Prabhupāda in a letter to Tuṣṭa Kṛṣṇa Dāsa on 2/12/75:

“during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation.”

But we have never accused Śrīla Prabhupāda of changing this law. No such statement from us can be produced. This is just a lie.

2) But the GBC *do* break this “law”, since they have allowed “grand-disciple gurus” to initiate in their gurus’ physical presence.

3) ISKCON India and BGD also do not believe in this law, because in the above letter Śrīla Prabhupāda uses the terms “my disciples” and “every student”, which obviously includes Śrīla Prabhupāda’s female disciples. However, ISKCON India and BGD staunchly oppose females acting as *dikṣā* gurus.

Challenge to the GBC

ISKCON has made efforts in recent years to appear to take a hard line against child abuse. For example, ISKCON leaders have claimed:

“for ISKCON, the protection of children is



Śrīla Prabhupāda: Belief in him as guru claimed to be worse than child abuse

paramount.”

(“CPO Bharat”, ISKCON India Child Protection Office, website)

So, do ISKCON’s leaders actually believe that protecting children is **paramount** – which means “more important than anything else” – or is making sure people don’t have the “wrong” beliefs about their GBC gurus more important? If it is the former, then we will expect the GBC to publicly repudiate its representatives within ISKCON India and the Prison Ministry for agreeing that child abuse is not as severe as the “*rtvik* sin”. If it is the latter, the GBC needs to decide if it wishes for:

1) Law enforcement, courts, judges, etc., to know that ISKCON’s current official policy is to consider child abuse to be not as serious as believing the wrong thing about its gurus. This may be of particular interest currently, given that a criminal case was recently filed in India against multiple ISKCON leaders regarding rampant child abuse within ISKCON.

2) Child abuse survivors to be told that the permanent, lifetime trauma of their abuse is believed by ISKCON to not be as terrible as some unknown person – who has never harmed them, nor whom they have ever met – walking around with the “wrong” philosophical thoughts in their head.

3) It to be known throughout prisons that ISKCON’s “preaching” is that one should not get “too much” into Śrīla Prabhupāda, because that is worse than even being a paedophile. I am sure they are aware of the well-known attitudes towards paedophiles in prisons! (We have prisoners who are *BTP* subscribers.)

And so on. Do they wish the world to know that this is how ISKCON views child abuse?

Conclusion

We await the GBC’s repudiation, or failing that, its default agreement, regarding “child sex abuse” not being as serious as simply believing Śrīla Prabhupāda is the *dikṣā* guru.

The Demon Vaiṣṇava Hoax

In the previous article, we examined how child abuse is considered by some to be less severe than a belief. A connected claim would be to insist that child abusers and demons must also still be seen as Vaiṣṇavas. We examine this claim below.

The demon “Vaiṣṇavas”

ISKCON Bangalore have an official social media channel in which they claim to give: “Śrīla Prabhupāda’s original vision for ISKCON [...] and re-establish truth within his movement.” One of the talks posted on this channel giving this “truth” states that the GBC lied about Śrīla Prabhupāda’s orders that he remain ISKCON’s initiating guru for ISKCON. And thus the following question about this dishonesty by the GBC was asked during this talk:

“how to explain the level of dishonesty?”

The answer given is that:

“I was reading Prabhupāda’s books and he would say right in his books that there’ll be sometimes **demons in the garb of devotees in this Hare Krishna Movement**. [...] gradually the pieces of the puzzle came together and we finally started to **figure out this thing, how it played out**.”

(“How the GBC Lied to ISKCON”, 4/6/25)

Thus, it is claimed that such misleading and lying behaviour by the GBC was due to them basically being “demons”. However, in a talk given by **Madhu Pandit Dāsa (“MPD”)**, who is the leader of ISKCON Bangalore, he refers specifically to all those in the guru hoax camp, and the dispute between them and ISKCON Bangalore, and states:

“And therefore we all have to be **very careful** about understanding that this is not a dispute necessarily between some *karmis*. This is a dispute in which the conviction of the **two groups of Vaiṣṇavas** are different.”

(MPD, “Vijayotsava” celebration, 18/5/25)

Hence, though the guru hoax side is in dispute with ISKCON Bangalore, they must be seen as equal to the latter in terms of being “Vaiṣṇavas”. This of course includes the lying “demon” GBC mentioned earlier, as they are the reason why there is this dispute to begin with. Indeed, we are told to be “very careful” to make sure we do this. Thus:

a) Not only are we told that those who are demons must still be seen as Vaiṣṇavas;

b) But these “demon Vaiṣṇavas” are also equated with the, we assume, completely non-demon, ISKCON Bangalore Vaiṣṇavas.

Contradicts Śrīla Prabhupāda

But is this conclusion, that it is possible for one who is a “demon” to also be a “Vaiṣṇava”, true? Consulting Śrīla Prabhupāda, we find that this claim is completely wrong. Because it is one of the most basic teachings of Śrīla Prabhupāda that there probably are no two other classes of persons who are completely separate, opposite and mutually exclusive than “Vaiṣṇava” and “demon”:

“the demons (āsuras tad-viparyayaḥ) are always against the viṣṇu-bhaktas, or Vaiṣṇavas.”

(SB, 6.7.39, purport)

“the demons and the demigods or the Vaiṣṇavas are always the two classes of living beings”

(SB, 2.7.1, purport)

Due to this being such a basic teaching of Śrīla Prabhupāda, one will find many more similar quotes from Śrīla Prabhupāda attesting to this fundamental truth.

Deviant child abuser “Vaiṣṇavas”

In the same talk from MPD just quoted, while again addressing those in the guru hoax camp, he states:

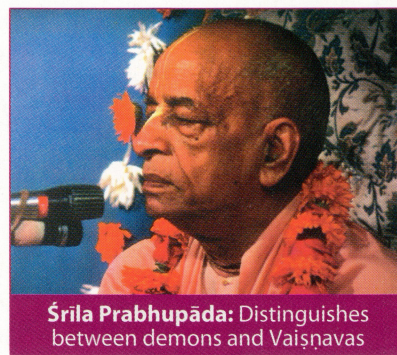
“He’s (Prabhupāda) very compassionate. Those **who have deviant** also he’s very compassionate. Because **they are also**, irrespective of whatever it is, it is very rare in this world **to have Vaiṣṇavas**. We have to **spread the holy name** of the Lord. That is the **mission of Śrī Caitanya Mahāprabhu**.”

Hence, it is claimed that GBC gurus, even if they are deviant, must still be seen as “Vaiṣṇavas”. And MPD has already told us what activities he believed these “deviant” GBC gurus have been involved in:

“The self-appointed **deviant unelected GBC and unauthorized Gurus** have been involved in 1. Poisoning the Founder *Acharya* Śrīla Prabhupāda. [...] 2. [...] massive child molestation and child abuse cases of about one thousand children [...] 3. [...] life styles contrary to the teachings of Śrīla Prabhupāda [...] 4. [...] murdered a devotee [...] 5. [...] drug practices which are totally opposed to the teachings of Śrīla Prabhupāda.”

(“Interview with Śrī Madhu Pandit Dāsa”, archived from iskconbangalore.org)

Thus, we are told that those who have engaged in child abuse and general mass immorality, sinful activity and disobedience to Śrīla Prabhupāda, must still be seen as “Vaiṣṇavas”.



Śrīla Prabhupāda: Distinguishes between demons and Vaiṣṇavas

Contradicts Śrīla Prabhupāda

In regard to the claim of being “deviant” and engaging in sin and immorality, but still being a Vaiṣṇava, Śrīla Prabhupāda states:

“He is worshiping, bhajana, taking another’s wife.” [...] Bhaktivinoda Ṭhākura says. If you take tilaka and mālā and do all nonsense things, then you are not a devotee. You are kali-chelā. To become a devotee is not so easy thing.”

(Śrīla Prabhupāda, Morning Walk, 25/3/76)

In the talk quoted, MPD had justified those who are “deviant” being seen as “Vaiṣṇavas” by stating they are still engaged in the “mission of Lord Caitanya” to “spread the holy name”. We can note that in the above quote, Śrīla Prabhupāda speaks about those who are “worshiping, doing bhajana”. But their also being “deviant” means they are disqualified from being a Vaiṣṇava. And “Lord Caitanya’s mission” involves being in contact with the bona fide spiritual master:

“by the instructions of a bona fide spiritual master, one takes to Kṛṣṇa consciousness, his conditional life of material existence is vanquished, and his original consciousness, known as Kṛṣṇa consciousness, is revived. [...] Therefore Śrī Caitanya Mahāprabhu’s mission is for everyone to engage in welfare activities to awaken the foolish living entity”

(SB, 7.7.27, purport)

But ISKCON Bangalore already accept that everyone in the guru hoax camp is not doing this, by preventing people from accepting Śrīla Prabhupāda as the bona fide spiritual master, and thus they would not be faithfully prosecuting Lord Caitanya’s mission.

Conclusion

Claiming that those who are “demons” are also Vaiṣṇavas, is not Śrīla Prabhupāda’s teaching. Indeed, this is a most elementary, basic spiritual teaching.

ISKCON's Admission of Defeat by POP

In theory anyone who claims to be a follower of Śrīla Prabhupāda should agree with the “Prabhupāda-Only Paradigm” or POP, which means to only accept the recorded words of Śrīla Prabhupāda as our sole authority. After all, there is no dispute that Śrīla Prabhupāda is the sole authority and Ācārya of ISKCON. And thus, we should be guided by Śrīla Prabhupāda's words alone, if we actually accept him as our authority. Hence, we would not follow this path of POP only if we did not agree with Śrīla Prabhupāda's orders, but wanted a different outcome. Which we shockingly document ISKCON's leaders admitting to below.

Just stick with Prabhupāda

In a video dated 12/6/25, ISKCON India via their “scholars” board, IISB, while discussing how to justify the GBC guru system, admit:

“Now one may challenge the Prabhupāda **didn't order**. He said he would order **he didn't order**”

This refers to the fact that Śrīla Prabhupāda “didn't order” any *dikṣā* gurus to succeed him. Thus, we are then told:

“so, if you don't go to that *saṅgati* and **just stick to Prabhupāda's words** then you will be in a **problem** that you are in now.”

IISB admits that if one “just sticks to Prabhupāda's words” rather than using “*saṅgati*” (which, as we will see, IISB claims means trying to “align” Śrīla Prabhupāda's words with other sources), then there will be a “problem”. Which, as just admitted, is that Śrīla Prabhupāda didn't order successor *dikṣā* gurus.

Don't stick with Prabhupāda

We are told how to “solve” this problem:

“But if you do the *saṅgati* we can understand that the next set of disciples are eligible to become gurus after Prabhupāda's departure. So this is the way to solve it. Study Prabhupāda's books in alignment with *śāstra-sādhū-guru-vākya*.”

So, rather than just sticking only with Śrīla Prabhupāda's words, it is claimed that if we instead try to see them “in alignment” with “guru, *sādhū* and *śāstra*”, then “we can understand” that his disciples are eligible to become gurus. And this is how to “solve” the problem. But Śrīla Prabhupāda:

a) Has told us to “just stick” with his words:

“The order of the spiritual master is the active principle in spiritual life.”

(Cc., Ādi-līlā, 12.10)

b) Has *not* told us to then “do *saṅgati*” to them. Śrīla Prabhupāda has never stated that:

“After I give an order, do **not** instantly follow it, but instead first find some “pandits” who “know Sanskrit” to pore over all the “*śāstras*” to “check” what I have said and see if you can screw out some other meaning.”

Guru Hoax defeated by POP

Thus, IISB admits that:

1) They do not do what Śrīla Prabhupāda has asked us to do – just stick with his words – and instead do what he has *not* asked us to do – first verify them with “*śāstra*” to “check” the conclusion that would be reached by sticking only with Śrīla Prabhupāda's words.

2) Because, if we “just stick” with Śrīla Prabhupāda's words, we would have to accept the “problem” that he did not order any successor *dikṣā* gurus.

This is a very significant admission in that it accepts that:

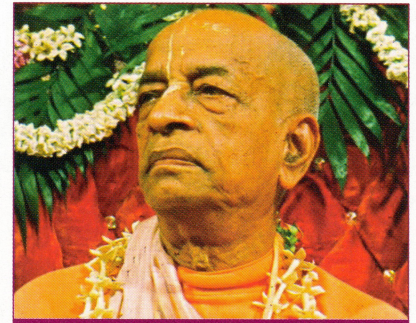
Sticking with POP (“just Prabhupāda's words”) leads to the defeat of the Guru Hoax.

Defeated by their own words

We are meant to obey Śrīla Prabhupāda's words *as they are*, rather than try to “align” them whenever they thwart the GBC guru program. Thus, if Śrīla Prabhupāda has not ordered *dikṣā* guru successors, that means he has not ordered *dikṣā* guru successors and we have to **accept that and obey**. End. Of. Story.

We have covered in past issues how, for example, GBC guru HH Hridayānanda Dāsa Goswami (“HD”) is a big proponent of this same idea that we must “fact check” Śrīla Prabhupāda's words with “guru, *sādhū* and *śāstra*”, and only accept them as true if Śrīla Prabhupāda is “quoting *śāstra*” (see for example BTP 22 and 40). This argument has been used by the pro-female *dikṣā* guru camp in ISKCON to try to discount Śrīla Prabhupāda's supposedly “misogynistic” statements. In opposing such arguments, ISKCON India have claimed to reject this approach of trying to “fact check” Śrīla Prabhupāda's words with *śāstra*:

“But if one then says: “No, no. When Prabhupāda quotes *śāstra*, **that alone is faultless**,” then one has put himself in the position of being able to “**fact check**” Śrīla Prabhupāda, which implies that **one's own authority is as good as or better** than Śrīla Prabhupāda's.”



Śrīla Prabhupāda: Not sticking with his words leads to defeat

(“Śrīla Prabhupāda's Authority in His Books and Other Contexts”, IISB, 31/7/23)

But, as we have just seen, when it comes to the guru hoax, ISKCON India is happy to use these same arguments it opposes when they are used to support female *dikṣā* gurus, and “fact check” Śrīla Prabhupāda's words. Because both pro and anti female *dikṣā* guru camps are united in propping up the guru hoax.

Follow the Māyāvādīs!

We have just seen IISB admit that due to Śrīla Prabhupāda not ordering *dikṣā* guru successors, they have to try to justify the guru hoax by other means. Another example of this is the following argument used by IISB to support having multiple *dikṣā* guru successors:

“the practice of having multiple gurus within a single institution is not unique to ISKCON but is rooted in Vedic tradition. Historical examples include Adi Shankaracharya, who established four *mathas* led by his foremost disciples [...] ISKCON's multi-guru system mirrors these precedents”

(“Addressing Allegations and Guru Standards in ISKCON”, IISB, 11/8/25)

But where has Śrīla Prabhupāda taught that the “tradition” and “precedent” set by a Māyāvādī institution should be used to determine the validity of the practices in ISKCON? That's right, **nowhere**. Indeed, Śrīla Prabhupāda has not taught that we should be “fact-checking” by using “tradition”, period.

Conclusion

If Śrīla Prabhupāda has not ordered something, then it should not be done. And if he has ordered it, then it should be done. And that's all. It is admitted by ISKCON India that if they follow this approach to “just stick to Śrīla Prabhupāda's words”, then they cannot support the guru hoax.

GBC Guru Offers *ṛtvik* Solution

ISKCON *sannyāsī* and GBC member **HH Bhānu Swami** (“BS”) became a GBC voted-in guru over 30 years ago. However, he is very unusual for a GBC guru, because in all that time he has allegedly refused to accept a single disciple! Indeed, some time after he became a GBC guru, he eventually simply decided to officially declare that he will not accept disciples at all – period. In a lecture given on 18/2/25 at ISKCON Māyāpur, BS revealed why he refused to participate in the GBC guru system, and ended up promoting the IRM’s position. Quotes in shaded boxes are from this lecture.

No knowledge of *dikṣā*

BS was asked the following question from the audience at the lecture:

“In early 90s, you were authorized to become an initiating guru, but you have refrained from doing that. So what would be your reasons for doing that?”

BS replied:

“the idea of what a *dikṣā* guru was unclear, by followers or disciples, when they artificially project things upon the guru which are not true. The other is probably in ISKCON itself in general, maybe in the GBC itself, the idea of the function of the guru is a little unclear [Laughs]... what they’re doing.”

BS states that the reason he has refused to participate in the GBC guru system, even though he has become a GBC guru himself, is that the idea of what a *dikṣā* guru is and what he does is unclear to both prospective disciples and the GBC who has authorised such gurus. This is thus a damning indictment of the whole GBC guru system, because if ISKCON as a whole does not even know what a *dikṣā* guru is or what he should be doing, then they do not have an authorised *dikṣā* guru system.

Promotes *ṛtvik* solution - 1

Having stated that the role of a *dikṣā* guru is not clear, BS then explains what would make the position of a *dikṣā* guru “very clear”:

“So if we give an exact statement like you’re only the postman, that’s all you’re doing, it would be very clear [...] we’re not doing anything really. We’re just assistants. We’re not the deliverer. We leave that up to our founder”.

BS thus claims that the role of the GBC *dikṣā* guru should be an “exact statement”, wherein:

a) They are “not doing anything really”.

b) Śrīla Prabhubāda, the “Founder”, is actually the one who does everything because he is the one who is delivering the disciple.

BS is correct that such an explanation would indeed make the situation very clear, because the above accurately matches the reality of what happens in practice. But this would mean that the GBC “gurus” are no different to “*ṛtviks*” who just assist by only performing initiation formalities, while Śrīla Prabhubāda is actually the initiating guru, the person who is delivering the disciple. In this way, the situation is unchanged from what happened whilst Śrīla Prabhubāda was physically present:

a) Śrīla Prabhubāda did all the work, and delivered the disciple.

b) Śrīla Prabhubāda’s disciples just assisted him in doing this.

This answer from BS preaches the IRM’s position, or “*ṛtvik*” as it is known in ISKCON. A fact that was easily noticed by the audience, with one member responding to BS that:

“this is what the *ṛtviks* are saying. [...] if the *dikṣā* guru cannot deliver someone and only Prabhubāda is the deliverer, I don’t see any difference”.

Promotes *ṛtvik* solution - 2

BS states there is a difference between him and “the *ṛtviks*”, which is:

“There is something, something different. [...] What the *ṛtviks* say [...] second initiation comes from Prabhubāda. That’s what they are saying. And so they play a tape. And Prabhubāda gives you the *dikṣā* mantra. So he is your *dikṣā* guru. So I’m not saying that.”

BS states that the only difference between his position and that of the IRM is that he disagrees that one can take 2nd initiation from Śrīla Prabhubāda, which is done by listening to the Gāyatrī *mantra* from Śrīla Prabhubāda’s tape. However, this difference:

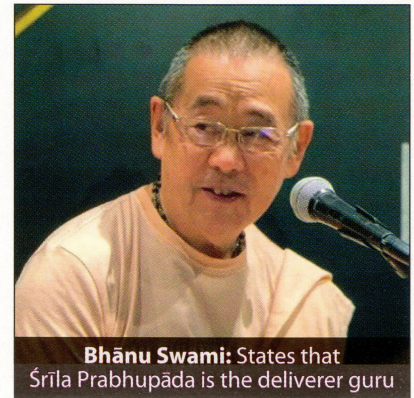
1) Does not change the point BS had just made, that we should see Śrīla Prabhubāda as the one who is delivering the disciple.

2) Which in turn would mean that BS has to agree that the following statement from Śrīla Prabhubāda –

“The spiritual master initiates the disciple to deliver him”

(Cc., *Madhya-līlā*, 1.128, purport)

– would be referring to Śrīla Prabhubāda. And thus, BS is accepting that Śrīla Prabhubāda is the **spiritual master** who is **initiating** everyone in ISKCON as **his disciple** to deliver



Bhānu Swami: States that Śrīla Prabhubāda is the deliverer guru

them – which would still be the very definition of “*ṛtvikism*” in anyone’s eyes!

Promotes *ṛtvik* solution - 3

“the counter argument [...] everybody is the deliverer. Which is also true because your *śikṣā* guru, your *dikṣā* guru, Prabhubāda, *harināma*, scripture, Kṛṣṇa, they’re all contributing definitely like that.”

To try to counter the idea stated in the previous section, that Śrīla Prabhubāda is the guru who initiates disciples to deliver them, BS presents the idea that “everyone is the deliverer” – because they are all “contributing”. But this was also the case when Śrīla Prabhubāda was physically present. Even then, Śrīla Prabhubāda, *śikṣā* gurus, the GBC members, *sannyāsīs*, devotees, *harināma*, scripture, Kṛṣṇa – all the same elements were present and “contributing”. But it is not disputed that at this time Śrīla Prabhubāda was *still* the initiating guru of ISKCON who delivered his disciples. And we already confirmed BS stating that nothing has *changed* since then in terms of the contribution made by Śrīla Prabhubāda compared to the GBC “gurus” today – with the GBC gurus “not doing anything really”. And thus, BS is accepting that in terms of “delivering”, there is “no change” to the situation when Śrīla Prabhubāda was physically present. Which would mean also there is “no change” to him being the initiating guru of ISKCON. This is the IRM’s “No Change Paradigm”.

Conclusion

BS states, in three different ways, that the position of Śrīla Prabhubāda is that, as promoted by the IRM:

He is the spiritual master who “initiates the disciple to deliver him”.

And, as we noted in the Editorial, by stressing this point three times, it means that it ‘can not be denied’!

Śrīla Prabhupāda is the *Dīkṣā Mantra* Guru

In the previous article, HH Bhānu Swami argued that the *dīkṣā* guru is the person who gives you the *dīkṣā mantra*. ISKCON India, through its “scholars” board (IISB), makes the same argument in a video dated 12/6/25, excerpts from which are shown below in the shaded boxes. However, as we shall see, this does not help them avoid the conclusion that Śrīla Prabhupāda still remains the *dīkṣā* guru!

Does not follow tradition

“in *Madhya* 15.108 [...] in the purport, it says clearly initiation is the sacred thread and that’s always been the guru whispering into the ear, the *Gāyatrī mantra*. And in Prabhupāda’s physical absence during his lifetime he had a tape, a recording played.”

1) IISB claims that the *dīkṣā mantra* or 2nd initiation has “always” been delivered by the guru whispering the *Gāyatrī mantra* personally into the initiate’s ear. But it admits that Śrīla Prabhupāda did **not** always follow this system. Rather, IISB accepts that, instead, he used a system that allowed the initiation to be conducted in **his physical absence** – by playing a recorded tape of him chanting the *Gāyatrī mantra*. This destroys IISB’s argument, which it offers repeatedly, of the need to follow “tradition”. Clearly, when it came to initiation, Śrīla Prabhupāda did not follow what was “always” the tradition.

Not only for physical presence

“but he never instructed clearly that this will go after I passed away.”

2) It is claimed that Śrīla Prabhupāda did not instruct that the system of him giving 2nd initiation via his recording should continue after his physical departure. However, in the July 9th, 1977 directive issued by Śrīla Prabhupāda, it states that it was issued “for the purpose of performing initiations, both first initiation and second initiation” in ISKCON, rather than issued only for Śrīla Prabhupāda’s “physical presence”. Thus, this system was tied to all initiations in ISKCON, rather than tied to Śrīla Prabhupāda’s physical presence. And for 2nd initiation, the process will be that “*rtviks*”:

“**may accept the devotee as an initiated disciple of Srila Prabhupad [...] in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupad has done [...] the Temple President [...] can perform the fire yajna in the temple as was being done before.**”

As part of the fire *yajña* ceremony, the tape would be played for 2nd initiates. Thus, it is “instructed clearly” that this system of 2nd initiation will continue in ISKCON.

No Change

“But it’s just fanaticism at least to my mind that they insist that this letter of July 9th changes everything.”

3) Śrīla Prabhupāda did not change anything. He followed the “No Change” principle:

a) During his physical presence, 2nd initiation was delivered by representatives chanting on the thread, followed by initiates listening to Śrīla Prabhupāda’s tape.

b) As just noted, Śrīla Prabhupāda simply ordered that this continue unchanged.

Physical presence not required

4) Śrīla Prabhupāda’s physical absence does not cause his transcendental sound vibration, as present in his *Gāyatrī mantra* tape, to suddenly lose its spiritual potency:

“The potency of transcendental sound is never minimized because the vibrator is **apparently absent**. Therefore *Śrīmad-Bhāgavatam* or the *Bhagavad-gītā* or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency. [...] The secret of success is to receive the sound from the right source of a bona fide spiritual master.”

(SB, 2.9.8, purport)

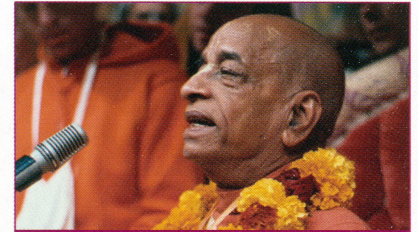
Thus, whether it is scripture or the words of the bona spiritual master, the absence of the originator does not change their transcendental potency. Thus, there is no spiritual or śāstric argument either, against Śrīla Prabhupāda’s recorded tape continuing to be used in his physical absence.

Tape not even required

5) Even if one insists that Śrīla Prabhupāda’s *mantra* tape cannot be played after his physical disappearance, Śrīla Prabhupāda states that for 2nd initiation from him, “the tape is not required” anyway, allowing the temple president to chant the *Gāyatrī mantra* instead:

“So far as Gayatri initiations are concerned, **the tape is not required**. You have the threads, chanted on by me [...] Chant Gayatri mantra to them individually and let them hear and repeat.”

(Śrīla Prabhupāda, Letter, 13/4/71)



Śrīla Prabhupāda: Potency to give initiations not affected by physical absence

6) At the 2nd initiation for Vaikuṇṭhanātha Dāsa, Śrīla Prabhupāda asked him to hear the *Gāyatrī mantra* from **his wife**, with the fire ceremony only to be performed “if possible”:

“Ask your wife to chant this *mantra* and you hear it and if possible hold a fire ceremony”

(Śrīla Prabhupāda, Letter, 4/4/71)

7) Therefore, the July 9th directive states above that for 2nd initiation the representative “**may accept the devotee as an initiated disciple of Srila Prabhupad**” just by chanting on the *Gāyatrī* thread, and thus the initiation is already **complete** after this.

Hence, this all proves that neither the *mantra* from Śrīla Prabhupāda, nor the ceremony, are necessary for 2nd initiation from him anyway. And thus all arguments regarding whether and how the *mantra* can still be heard from Śrīla Prabhupāda become irrelevant.

Dīkṣā continues today

“Prabhupāda is going to give you *divya-jñāna dīkṣā*. [...] destruction of sinful reactions. So this is a speculation that a posthumous guru can do it.”

8) This doubts the ability of Śrīla Prabhupāda to continue giving *dīkṣā* even after his physical departure. But we know for a fact that Śrīla Prabhupāda is continuing to give *divya-jñāna* to, and destroying sinful reactions for, his disciples, even now, because it is a continuous process. It is not that on the day of the initiation ceremony itself, all transcendental knowledge was received and all sinful reactions destroyed, and every disciple was thus instantly fully purified. So it is already a fact that Śrīla Prabhupāda can still do this today.

Conclusion

Śrīla Prabhupāda ordered that he remain ISKCON’s “*dīkṣā mantra*” guru, and this order is not terminated due to precedent, physical absence, or how the *mantra* is given – as established from every possible angle by the 8 numbered proofs above.

IRM's Proofs Confirmed by GBC Guru

In the last issue, in the article "Proof by God's Authority", we proved using *6* separate numbered proofs that the GBC management system set up by Śrīla Prabhupāda meant that he could not have authorised successor GBC *dikṣā* gurus. Below, we document GBC voted-in guru **HH Prahlādānanda Swami ("PAS")** confirming this proof. We will refer to the 6 proofs given in the aforementioned article by their respective numbers used in that article. All quotes in shaded boxes are taken from a lecture given by PAS on 24/5/25.

Dikṣā guru has full authority

"It's not that the spiritual master should not be seen as an absolute representative of Kṛṣṇa."

While speaking about the GBC gurus, PAS confirms that they should be seen as "absolute". Which would mean, by definition, that they should have absolute authority, otherwise there is no meaning to being seen as an "absolute representative". To emphasise this point, PAS then states:

"So we should understand that this is our path because, as Prabhupāda writes in the CC, when we heard quoted today *ācāryaṁ māṁ vijāniyān* [...] that the spiritual master initiating guru should be honored just like Kṛṣṇa because he's not an ordinary person."

PAS here makes the same point as Proof 4, which quotes Cc., *Madhya-līlā*, 10.136, to prove that the *dikṣā* guru must be treated like Kṛṣṇa, and that the *dikṣā* guru is free like Kṛṣṇa is free. Thus, the *dikṣā* guru could not possibly be under the managerial authority of a GBC. Rather, as Proof 1 showed, the GBC is always under the authority of the existing *dikṣā* guru, Śrīla Prabhupāda. Thus, since Śrīla Prabhupāda designated in his Will that the GBC had to be the "ultimate managing authority" for all of ISKCON, this could not possibly include successor *dikṣā* gurus, as just noted. Hence, Śrīla Prabhupāda specifically set up a system in which successor *dikṣā* gurus could not exist.

Dikṣā gurus have no authority - 1

"If he [GBC guru - Ed.] follows the system that the spiritual master [Śrīla Prabhupāda - Ed.] set up and in that system he hasn't given [...] said that we have two parallel lines of authority within ISKCON. One is the managerial authority and the other is the spiritual authority."

PAS makes it clear that there are not two sources of authority – where the GBC has ma-

nagerial authority and the *dikṣā* gurus would have spiritual authority. Which again would mean that the "absolute" successor *dikṣā* gurus PAS mentioned could not possibly exist within a GBC system, as they do not have any spiritual authority independent of the GBC.

Dikṣā gurus have no authority - 2

"In his Will, he said the management structure will continue as I've created it. He never gave any instructions anytime that any guru, future gurus in the society, they're going to create a parallel society where they have their own groups of disciples."

PAS confirms that Śrīla Prabhupāda did not give any instructions that would accommodate successor *dikṣā* gurus with the "absolute" authority PAS has stated they need. Which again means that Śrīla Prabhupāda did not authorise successor *dikṣā* gurus.

Dikṣā gurus have no authority - 3

"the spiritual master is not meant to run the lives of the devotees or even their devotional service. [...] Not to create [...] their own preaching mission apart from the managerial authority that Prabhupāda has set [...] the gurus will not have the opportunity to manage their disciples."

Realising that successor *dikṣā* gurus cannot exist within a GBC system, PAS proposes a way it could work: strip *dikṣā* gurus of all their authority over their disciples and being able to preach! But Proofs 5 and 6 show, by quoting Śrīla Prabhupāda, that a *dikṣā* guru's role demands that they must have this authority. Thus, PAS again actually confirms the IRM's proof. Because he accepts that the only way absolute successor *dikṣā* gurus can co-exist within Śrīla Prabhupāda's GBC management system is to make them non-absolute and take away all their authority and functions, i.e. by making them **non-dikṣā** gurus first! Which means that *actual*, real successor *dikṣā* gurus cannot co-exist within a GBC system, and thus Śrīla Prabhupāda did not authorise them.

GBC gurus not required

"The spiritual masters, they have an absolute authority to help their disciples integrate within the Society and make advance in spiritual life by following a proper *sādhana* and integrating into the preaching movement established by the managerial authority within the Society"



Prahlādānanda:
GBC guru system a disaster

PAS states that GBC gurus' function is to just make sure their disciples follow the GBC management system. But PAS admitted that this is a system in which the GBC gurus are not required to manage their disciples, or have spiritual authority over them. Further, all rules, regulations and teachings to be followed in ISKCON have already been given directly by Śrīla Prabhupāda. Hence, any member of ISKCON can already follow the GBC management system without the need for GBC gurus at all.

Disastrous incompatible system

"the temple president says, yes, you can do it. And the spiritual master says, no [...] 'my order is absolute.' [...] So it's a sure formula for disaster. [...] it hasn't worked in the West and it'll never work because it's an impossible formula. You can't have two authorities."

We have just established using PAS's statements, which agree with our proofs, that philosophically, successor *dikṣā* gurus cannot exist within a GBC system. PAS now explains, giving a hypothetical example involving a temple president and a GBC guru, how it cannot work practically. Because there will be two conflicting sources of authority, with the temple presidents, who derive their authority from the GBC, clashing with the "absolute" authority of the GBC *dikṣā* gurus. And thus, the two co-existing is "impossible" and a "disaster". Whereas, as explained in Proof 1, such a clash does not exist with Śrīla Prabhupāda as *dikṣā* guru, because the GBC is already subordinate to his authority – rather than the other way around as in the case of the GBC gurus!

Conclusion

PAS attempts to *defend* the GBC guru system operating within Śrīla Prabhupāda's GBC management system. But in doing so, he only ends up confirming the 6 IRM Proofs that Śrīla Prabhupāda could not have authorised such successor *dikṣā* gurus to begin with.

BTP Interactive

Appreciation and Comments

"Beg to express gratefulness and joy having received today after many years, the *Back To Prabhupāda*. I can feel Adhridhāraṇa Prabhu's touch! Do respect and acknowledge Krishnakant Prabhu's wit and dedication to Śrīla Prabhupāda. He is a pillar himself. Never did I have much *saṅgha* with him, except once way back in Bangalore.

Your aspiring servant,"

- **Tattvadarshan Dāsa, Udupi, India**

"Dear Krishnakant Prabhu,

Please accept my humble obeisance. All glories to Śrīla Prabhupāda.

In *BTP* 82, I read about Prahādānanda "Swami" ("PAS") speaking, "some are fanatics like *ṛtviks*". Obviously, Prahādānanda "Swami" doesn't know much about fanaticism in ISKCON Society due to his being so absorbed in his duties as an imposter guru.

Sometime on Facebook last year, a Russian devotee threatened to draw blood from anyone who criticized his Russian "guru". This is real fanaticism. This blind fanatic has forgotten the history of ISKCON in Russia in the early days. And so, I had to remind him, "Sir, no need to threaten anyone with blood: the KGB can softly knock on your door with a smile to take down your aggression." The fanatic ended his threat on Facebook.

Interestingly, some months later last year, Bhakti Vikāsa "Swami" was thrown in jail by the KGB for over a week.

I hope PAS reads this comment in *BTP*. If not, I hope Basu Ghosh Dāsa, who reads *BTP*, can in turn read it to PAS.

Other than that, I see recurring articles about Bhakti Vikāsa and Śivarāma "Swamis". One can verily say that these two men are fighting their way to make themselves acceptable as gurus to all devotees, something even Tamāla Kṛṣṇa "Gosvāmī", who masterminded the zonal *ācārya* hoax, couldn't do.

There is a striking similarity between Śivarāma "Swami" and Lord Śiva. Lord Śiva is a demigod situated between the *jīva* and Kṛṣṇa. In other words, he is in his own category – Śiva-tattva. Fittingly, Śivarāma is also situated between the big "gurus" (like Jayapatākā and Gopāla Kṛṣṇa "Gosvāmī") and the many small obscure "gurus" in ISKCON, leeching money, getting foot worship and birthday cakes.

All glories to your service."

- **Devala Dāsa, Toronto, Canada**

"It is a very beautiful book."

- **Dr. Gopala Krishnan MD, Chennai, India**

"Great work, keep up the fight!"

- **Mark Langstone, Sydney, Australia**

"Dear Krishnakant Prabhu,

Please accept my obeisances, all glories to Śrīla Prabhupāda.

Just few words to inform you that I received the *BTP* 83 issue always with great pleasure. It is always the same story, some are saying that this magazine is offensive. But I notice that factually you are very respectful. Unless a *sannyāsī* has fallen down you always add H.H. before his name. And this is confirmed in this 83 issue where in the Editorial, you're talking about the "mental gymnastic" which I found very kind, instead of saying they speculate.

I realised how important is your association through the magazine. Actually, due to my moving, I did not receive few *BTPs* and I noticed how my preaching about Śrīla Prabhupāda the sole *dikṣā* guru in ISKCON became weaker. But just to read your sharp and accurate analyses rejuvenates my ability to counteract the opposing arguments. So I'm pretty sure I will not miss now the next issues, and they are going to send me some back issues.

We can see how the whole world is running to its destruction due to ignorance. So your unremitting service is so much needed. Thank you for taking up this challenge: enlightening people deceived, flouted in their faith. All glories to your service, may Lord Śrī Kṛṣṇa give you strength, courage and long life to keep this service at its top level. Thanks for the good, steady, and selfless service you're offering.

Your servant,"

- **Ānandamaya Dāsa, Isan, Thailand**

"This story created by JPS (page 3, *BTP* 83) is not the mood of Śrīla Prabhupāda, it's philanthropy, it's material. Śrīla Prabhupāda is in pure virtue, not virtue."

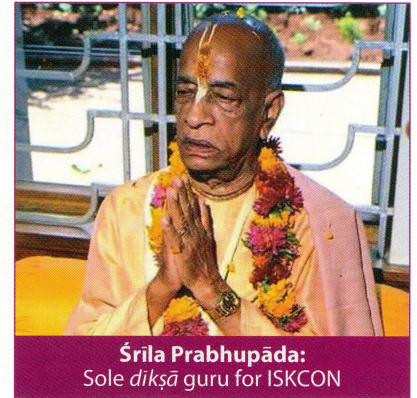
- **Govinda Prema Dāsa, Paris, France**

"I appreciate what you are doing and look forward to again receiving your publication. (If possible, could you send me the issues that I missed?)"

- **Tony Criscuolo, Crestone, USA**

"I and many others are interested in your publications. Thank you for the work you are doing. I look forward to sharing this with other like-minded devotees".

- **Rṣabhadeva Dāsa, Houston, USA**



Śrīla Prabhupāda:
Sole *dikṣā* guru for ISKCON

"As a strong follower of *ṛtvik* system, I would like to be updated with actions and behavior of false gurus and philosophical support of Prabhupāda being *Ācārya* of worldwide movement."

- **Paramānanda Dāsa, Hyderabad, India**

"Appreciate the endeavours.

Hare Kṛṣṇa. Jaya Śrīla Prabhupāda."

- **Premanandhan Abel, Nadia, India**

"ALL GLORIES TO ŚRĪLA PRABHUPĀDA. Thanks for another great issue. Keep up the good work. I especially liked "Why Gurus Fall", *BTP Interactive*. Sincerely,"

- **Janaka Rāja Dāsa, New South Wales, Australia**

"Bless you!"

- **Jesse Hassell, Houston, USA**

"I've been away from ISKCON for years. I was shocked when I read your magazine. It seems to me like the worst possible outcome for ISKCON. What I read so far is exactly what I remember at the time. I was last with ISKCON in Dallas in '92 at the restaurant. Tamāla was there. I never got along with him. Your magazine was a sad commentary. A sad state of affairs, but I'm grateful to you for making me aware.

Nothing can compare to when I met Prabhupāda in '74. He stole my heart. Prabhupāda held his disciples with mystic power. When he left we fell down. Truth is the little people made ISKCON. I was fortunate to associate with Prabhupāda in Vrindaban. I was temple commander at Kṛṣṇa-Balarāma Mandir in 1975. I'm grateful for the chance to tell my story.

After all is said and done, I believe Śrīla Prabhupāda is *Jagat Guru*. I admire your scholarship and devotion. I wish you luck with your endeavor. It's not an easy thing to be a disciple of Śrīla Prabhupāda. Being a disciple of Śrīla Prabhupāda is an eternal relationship. I think you are a smart guy. I hope everything goes your way. I appreciate you letting me tell you

BTP Interactive (continued)

this. Thanks. *Jaya Rādhē.*"

- **Mahā Varāha Dāsa, California, USA**

"Hare Kṛṣṇa! Thanks very much for all of your hard work, and I hope to support the cause in the future. *Jaya Śrīla Prabhupāda!*"

- **Dan Slater, Richardson, Australia**

"Hare Kṛṣṇa, friends. I just thought I'd let you know I got yesterday these two issues of *Back To Prabhupāda*. Amazing magazine, amazing magazine. I mean, this devotee has huge capacity, what an intellect. Incredible. He does all these charts where, you know, it's just amazing – to explain everything. Incredible. He uses the Prabhupāda-Only Paradigm with another chart to explain everything very nicely. You know, he promotes only the Prabhupāda-Only Paradigm, only what Prabhupāda says, only what Prabhupāda teaches, only what Prabhupāda ordered.

You owe it to yourself, go to his website, iskconirm.com. Look at these charts, these explanations, very scientific, very nice, very simple, very understandable, how only Śrīla Prabhupāda can initiate. Yep, this is a must read right here. He will send you this magazine and books all for free, no matter where you are in the world and various languages, or visit iskconirm.com. You owe it to yourself. All Glories to Śrīla Prabhupāda. *Hari Haribol,*"

- **Mahātmā Dāsa, Jacksonville, USA**

"You are such a terrific writer: clear, simple, reasonable. Thank you for your service to Śrīla Prabhupāda and such a great magazine. Your points are śāstrically logical, so how can anyone accept fraud guru hoaxers? How? Why?

Your servant,"

- **Ramai Devī Dāsī, Wheeling, USA**

"If possible, please send *The Final Order* and *Back To Prabhupāda* and most importantly I am thankful that you are opening people's eyes. Hare Kṛṣṇa.

Your constant servant,"

- **Huseynov Elshad Huseyngulu Ogly, Baku, Azerbaijan**

"*Haribol!*

I recently stumbled onto the IRM and really want to learn as much as I can because I always sensed something off in other places. I would love to receive a copy of *The Final Order* and any copies of *BTP* that are available.

Thank you so much. Hare Kṛṣṇa!"

- **Chris Goodman, Pennsylvania, USA**

"This is SUPER IMPORTANT information!! Thanks for posting and enlightening us on the subject. All glories to Krishnakant's service!

Who else could present this in such a perfect way!"

- **Bonnie Wulfoop/Vāṇī Devī Dāsī, Ohio, USA**

"Everybody read this one."

- **Brahmabhūta Dāsa, Ohio, USA**

"*The Authorised Bhāgavatam* – the above mentioned book was referenced on the back cover of *Back To Prabhupāda* Issue 79, 2024 and I was wondering if I could get a copy please. I have the book, *THE FINAL ORDER* and I found it to be most revealing due to the fact that all of the points covered had not been known to me.

Thank you."

- **Punya Śloka Gaura Dāsa, Queensland, Australia**

"Thank you so much for your great service. I need a copy of *The Final Order* so that I will be happily sharing the absolute order of His Divine Grace's order to whomever I meet with evidence."

- **Narasimha Dāsa, Bangalore, India**

"Thanks and keep up the good work. *Jaya Śrīla Prabhupāda* 🙏🙏❤️

Greetings,"

- **Steven De Caluwe, Antwerp, Belgium**

"Hare Kṛṣṇa,

Thank you for your *sevā*."

- **Jitendriyā Dāsa, Michigan, USA**

"Publishing *BTP* hardcopies and taking the effort and money to reach out to us freely and timely is quite a service and is appreciated.

Missed out on *BTP* issues 54 through 73 since I was not having permanent address and had notified *BTP* about it and therefore mailers had stopped during those issues. Is there anywhere online I could read these back issues of *BTP* issues 54 through 73?

Thanks."

- **Mohan Krishna, Bangalore, India**

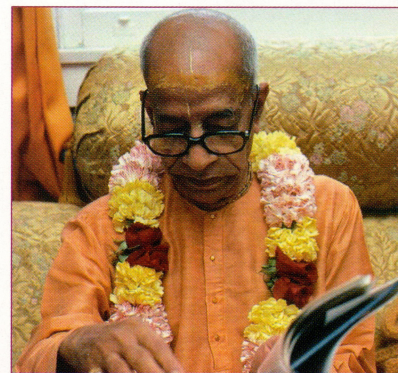
Editor replies:

The system is that after a *BTP* is released in hardcopy then gradually over time all the articles are released on the IRM website, under specific topic or person headings, as listed on the homepage:

www.iskconirm.com

So all the articles from *BTP* 54 through *BTP* 73 are already on the website. One may search for the relevant issue number (eg. *BTP* 54) in the homepage's search box to bring them up.

"Thank you very much for sending the recent issue of *BTP*. I am so glad to receive it, and know that Śrīla Prabhupāda's spiritual vision is being kept alive unadulterated. Many thanks.



Śrīla Prabhupāda:
BTP promotes only his teachings

Hare Kṛṣṇa,"

- **Andy Bearne, Somerset, UK**

"Dear *Prabhuji*,

Hare Kṛṣṇa. My obeisances. AGTSP.

Your service to Śrīla Prabhupāda is very valuable. Wishing you all well.

Y/S,"

- **Thakor Topiwala, North Carolina, USA**

"Thank you for your service to Śrīla Prabhupāda.

Hare Kṛṣṇa,"

- **Patita Pāvana Dāsa, San Francisco, USA**

"Remain steady in your service. *Prabhu-pāda* and his books continue to sustain us."

- **Janice M. Weiner, Michigan, USA**

"Hare Kṛṣṇa. AGTSP. PAMHO.

Having very recently received the latest copy of *BTP*, I am deeply grateful for Kṛṣṇa's mercy in arranging, so nicely, the delivery to me, and, grateful to his servants for their beautiful service to Lord Kṛṣṇa and his devotees. On receipt, I was reminded of the moment that I was asked to leave Bhaktivedanta Manor, in the year 2000, and how I saw, then, that those who oversaw the running of 'The Manor' had fallen deeply into *Māyā* and sense gratification along with the GBC. The only beacon of light, within all of that darkness, was your esteemed offering to the devotees, of *BTP*.

I have been a devotee for a comparatively short time, only 29 years, however, having witnessed my Godbrothers dismissed from 'The Manor' in 2000 without any qualms, some of whom took their lives, or found themselves needing psychiatric support.

I have witnessed, first hand, the attempted decimation of Śrīla Prabhupāda's movement. Without *BTP*, I sense that may have happened many years ago. Thank you, Krishnakant *Prabhu!*

Your humble servant."

- **Brahmaloka Dāsa, Derbyshire, UK**

BTP Interactive (continued)

Questions and Challenges

Mechanical or Spiritual?

"The BTP 79 editorial "The Spiritual Paradigm" nicely describes why IRM and ISKCON look at the world with completely different eyes. But what is the reason for this? Why does someone have a mechanical and someone a spiritual view of the world? Is it due to the very motivation with which one enters ISKCON? Are there people entering ISKCON who do not have a spiritual motivation and worldview? Why? I can probably understand why this is the case now, but why was it the case even during Śrīla Prabhupāda's physical presence?"

- Vaclav Dvorak, South Moravia, Czechia

Editor replies:

1) Yes, Śrīla Prabhupāda confirmed that even during his physical presence there were "many" persons in the movement who were jealous:

"There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected."

(Cc., *Madhya-līlā*, 1.218, purport)

2) He also stated that people were joining ISKCON with the wrong motivation:

"We have practical experience in discharging our missionary activity that some people come and apply themselves to the Kṛṣṇa consciousness with some hidden motive, and as soon as they are economically a little well-situated, they give up this process and take to their old ways again."

(Bg., 9.3, purport)

3) In terms of why persons may join for the wrong reasons, Śrīla Prabhupāda explains how the movement's own "preaching" methods can contribute to this:

"So far the Road Show and this Yoga Village are concerned, these things should be stopped. [...] People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Caitanya."

(Śrīla Prabhupāda, Letter, 5/11/72)

Śrīla Prabhupāda here gives an example of "preaching" activity which was using the concept of a "Yoga Village". However, he states that this sort of preaching will lead to some persons joining for the wrong reasons, due to

being attracted to "some show" rather than to spiritual life.

4) Ultimately, everything boils down to free will. Śrīla Prabhupāda gave us pure teachings. But whether we want to follow them sincerely to become humble servants or simply use them to become controllers of assets and devotees will depend on our desire. And this in turn will determine whether we have a mechanical or spiritual worldview.

GBC's Incompatible Guru System

"Dear Krishnakant Prabhu,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

I've been reflecting carefully on Issue 83, *Back To Prabhupāda* (which, as always, is greatly appreciated), and I am particularly focusing on the article "Proof by God's Authority." I fully agree with the core argument that the current GBC system is incorrect in placing itself as managing authority over *dikṣā* gurus, which contradicts Śrīla Prabhupāda's teachings. While thinking it through, I initially wondered whether Śrīla Prabhupāda could have appointed a single successor guru, above the GBC, with the GBC continuing in a subordinate managerial role.

But upon re-reading, I now see that your argument specifically addresses the issue of multiple successor *dikṣā* gurus. That is, the contradiction arises because it is philosophically impossible for there to be many "as good as God" *dikṣā* gurus, each claiming full independence, while simultaneously operating under the collective authority of a managing body like the GBC. This would inevitably compromise the position of the guru. I simply wanted to confirm that this is indeed the key distinction you are making:

That it is not the theoretical existence of a single successor guru above the GBC, but specifically the system of multiple successor *dikṣā* gurus under GBC control, which Śrīla Prabhupāda did not authorise and which is unworkable according to *śāstra*.

Thank you for your time and for your consistent service in clarifying Śrīla Prabhupāda's position.

Your servant in service of Śrīla Prabhupāda,

- Milan Thankey, London, UK

Editor replies:

The article addresses the fact that:

a) The GBC was established to have full managerial authority over all entities in



Śrīla Prabhupāda: His pure teachings misused to become "gurus" in ISKCON

ISKCON. This was also confirmed in Śrīla Prabhupāda's Will.

b) Thus, because this was done, it would not be possible to have successor *dikṣā* gurus, period.

c) The hypothetical scenario you describe could not exist without Śrīla Prabhupāda having first changed what a GBC is and his Will. Interestingly, on page 9, a GBC guru emphasises these same points whilst unwittingly agreeing with the BTP 83 article you refer to.

IRM Doing GBC's Job

"Hare Krishna, Krishnakant Prabhu,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

I recently read the article in *Issue 82* titled "GBC Continues to Accept Disobedience." The article was about Śivārāma Swami rejecting the GBC's order to teach only what Śrīla Prabhupāda had taught about the original home of all living beings being in the spiritual world. I found Śivārāma Swami's statements that "I never was in the spiritual world" and "Origin of the Jīva makes us a laughing stock" very disrespectful to the GBC but more importantly to Śrīla Prabhupāda. He knows perfectly well these are Prabhupāda's teachings. Is he intentionally trying to commit spiritual suicide and teaching others the same? I just can't understand someone who has been in ISKCON so long to be saying things so detrimental to his own spiritual well being and others. I just hope the GBC will help him correct his attitude very soon for his own good.

Thank you very much for keeping us informed on what is going on in ISKCON.

Hare Krishna,"

- Richard House, Oklahoma, USA

Editor replies:

1) HH Śivārāma Swami ("SRS") would no doubt argue that the GBC is wrong, and that what he claims is actually Śrīla Prabhupāda's

BTP Interactive (continued)

real teaching regarding the origin of the *jīva*. I say this because exactly the same situation has occurred with SRS's "intimate Rādhā-Kṛṣṇa *līlā*" book, *Śrī Vilāpa-kusumāñjali* ("VKM"), which is also against the GBC's resolution on this matter (covered in BTPs 80 and 81). However, SRS argues in VKM that he believes his book is in line with Śrīla Prabhupāda's teachings. (Please also see the back page of this issue which references this matter).

2) It is extremely unlikely the GBC will take any action against SRS, because as we saw from the GBC's inaction regarding VKM, they will only act if their power is threatened, and not to preserve Śrīla Prabhupāda's teachings. Hence, in regard to VKM, we needed to do the GBC's "job" for it!

Physical Body Not Needed

"Dear Krishnakant Prabhu,
Respectful obeisances.

Please find attached an article from one Upendranātha Dāsa allegedly defeating the *ṛtvik* position. His line of arguing is very similar to Kailāsa Candra Dāsa and the ISKCON GBC: *vapuvāda* physical living guru concoction. You have already cleaned out Kailāsa Candra's clock on your website. Have fun refuting his nonsense.

And thanks for your valuable service to His Divine Grace. Much appreciated.

With regards, Hare Krishna,"

- Yaśodānandana Dāsa, Los Angeles, USA

Editor replies:

1) The article in question, which claims to defeat the "*ṛtvik* position", has a fatal flaw in that it does not actually make any attempt to defeat this position. It states that the *ṛtvik* position depends on:

"a letter that is questionable, and a "Will""

But then the article *never* refers to these documents. So, according to its own statement, the article fails to refute the *ṛtvik* position, because it makes no attempt to address the very documents it states the *ṛtvik* position rests on! This one fact alone is enough to refute the whole article. However, below we will also address some other nonsensical statements the article makes, to illustrate Śrīla Prabhupāda's actual teachings.

2) The article claims:

"The *Vāṇī* describes *dikṣā* as a specific process (*dikṣā-vidhāna*) involving a living agent."

Śrīla Prabhupāda describes *dikṣā* as the following process:

"*Dikṣā* is the process by which one can

awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dikṣā*."

(Cc., *Madhya-līlā*, 15.108, purport)

Since it involves *transcendental* elements, Śrīla Prabhupāda does not state, *anywhere*, that such a process must involve a "living agent". Indeed, nothing about Śrīla Prabhupāda's definition of *dikṣā* requires that the guru be on the same planet as the disciple in order for it to work. Conversely, Śrīla Prabhupāda's instructions and personal example prove that the elements constituting *dikṣā* can be received without the guru's physical involvement:

"Reception of spiritual knowledge is never checked by any material condition."

(SB, 7.7.1, purport)

Please also see the article on page 8 for further information.

3) The article claims:

"The same non-ordinary, spiritually potent guru gave a direct, spoken instruction on May 28, 1977, outlining his plan for his disciples to become "regular gurus" after his physical departure."

As we have documented extensively, Śrīla Prabhupāda never instructed his disciples to become "regular gurus" on May 28th, 1977 – see for example the BTP 78 article "A Guru System Dependent Entirely on Mind Reading". The only "direct spoken instruction" that even mentions "regular gurus" states:

"When I order you become guru, he becomes regular guru."

(Śrīla Prabhupāda, *Conversation*, 28/5/77)

To date, no one can present when Śrīla Prabhupāda gave such an order. A fact that was recently admitted by a representative of ISKCON's leadership – please see article on page 6.

4) The article claims:

"positing that a guru can initiate and guide without a physical body [...] denies future generations of devotees the opportunity to have the same type of personal relationship with a living guru that Śrīla Prabhupāda's own disciples had with him."

The author claims that accepting a guru without a "physical body" will mean that a "living guru" relationship that Śrīla Prabhupāda had with his own disciples will not be possible. But the facts are that:



Śrīla Prabhupāda: His physical presence not required to act as *dikṣā* guru

a) Śrīla Prabhupāda never even met many of his disciples, either in order for them to be initiated or guided by him. Thus, Śrīla Prabhupāda did not have a relationship with them that depended on his physical body.

b) If such a physical body was necessary for the disciple to be guided by the guru, then all of Śrīla Prabhupāda's disciples would have needed to accept another "physical body" guru as soon as Śrīla Prabhupāda physically departed. But the author of the article, who is a Śrīla Prabhupāda disciple, and has had no such physical body relationship with Śrīla Prabhupāda for the last *50* years, did not accept another physical body guru after Śrīla Prabhupāda's physical disappearance. Thus, he does not even believe what he is proposing.

c) We just quoted him stating that Śrīla Prabhupāda is "spiritually potent". And yet he is arguing that Śrīla Prabhupāda is unable to function without a "physical body"! So more self-contradictory nonsense.

d) Śrīla Prabhupāda stated that his books are enough to guide us:

Prajāpati: "Now, you have answered all our inquiries so thoroughly in our books that to make inquiry at this point seems like..., you've already answered all the questions. So how may we... What is the proper relationship at that point to make inquiry?"

Devotee: "Read the books."

Śrīla Prabhupāda: "Yes. Read the books, yes. Why I'm working so hard? Read the books."

(*Morning Walk*, 5/1/74)

Thus, though the article presents quotes from Śrīla Prabhupāda that speak of the need to "approach" the guru to inquire from him and receive guidance, this does not require the guru's physical body. And, shortly before his physical departure, Śrīla Prabhupāda also set up a representative ("*ṛtvik*") initiation system for ISKCON, which would also specifically operate without his physical body.

“Explaining” ISKCON’s Guru Falldowns

In the last issue, we had noted the latest high profile GBC voted-in guru, **Trivikrama (“TV”)**, to “fall down”. By “fall down”, we are only referring to GBC gurus who have been caught breaking the regulative principles (in TV’s case, illicit sex). We have already documented that all GBC gurus are already fallen by having become GBC gurus and thus displacing Śrīla Prabhupāda as ISKCON’s *dikṣā* guru, without Śrīla Prabhupāda’s authorisation. TV’s fall-down has caused more panic than usual in ISKCON because:

1) He was one of ISKCON’s longest serving *sannyāsīs*, having been one for over 50 years.

2) He was 84 when the fall happened.

The implication being if he can fall down then any GBC guru could fall, and no one is safe. ISKCON leaders have thus been scrambling to try to “explain” the falldown, and so maintain confidence in the GBC guru system.

The challenge

Śrīla Prabhupāda clearly states that such a falldown is not possible if the person concerned is a bona fide member of the disciplic succession or *paramparā*:

“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord”

(Bg., 4.42, purport)

Consequently, the only possible “explanation” for a “guru” falling down is that they were never a bona fide member of the disciplic succession. We will see that ISKCON leaders fail to avoid this obvious conclusion in their “explanations”.

Ignore the issue

GBC voted-in guru **HH Bhakti Vikāsa Swami (“BVKS”)** was so rattled by the fall-down that on 29/6/25, he issued a special lecture on it, titled “A Grim Warning”. In this lecture, he tried to “explain” the issue by stating: “Relevant here is Śrīla Prabhupāda’s purport to *Bhāgavatam* Canto 5, Chapter 14, Text 4: “[...] the desire for family life continues, even after one has taken *sannyāsa*. Sometimes in our society, ISKCON, a person out of sentiment may take *sannyāsa*, but because his desires are not burned completely, he again takes to family life...” (SB, 5.14.4, purport)”

Though BVKS states this is “relevant” to explain the issue, it is actually irrelevant in that

Śrīla Prabhupāda refers only to *sannyāsīs* who were not bona fide members of the disciplic succession. He does this by referring specifically to ISKCON *sannyāsīs* who had fallen down during his physical presence, when of course he alone was the *dikṣā* guru in ISKCON.

BVKS then states the following:

“For our edification, *śāstra* relates the fall into sexual attraction of personalities as great as Lord Brahmā and Viśvāmitra.”

However, Viśvāmitra was not even practising *bhakti-yoga*, never mind being a *paramparā* guru: **SB, 5.17.3, purport.**

Lord Brahmā was not in the *paramparā* when he had his problem:

“This extraordinary immorality on the part of Brahmā was heard to have occurred in some particular kalpa, but it could not have happened in the kalpa in which Brahmā heard directly from the Lord the four essential verses of *Śrīmad-Bhāgavatam* [...] after hearing *Śrīmad-Bhāgavatam* directly from the Lord, there was no possibility of such failures.”

(SB, 3.12.28, purport)

And it is stated that after he became a member of the *paramparā*, there was actually “no possibility” of such falldowns, thereby confirming the point we quoted Śrīla Prabhupāda stating earlier – that *paramparā* gurus do not fall down.

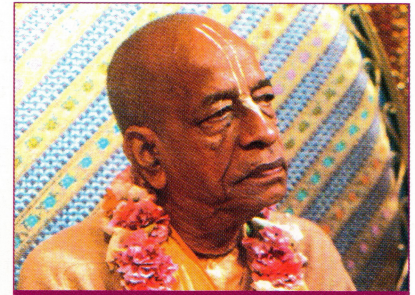
Thus, the issue of *paramparā* gurus falling down is not even mentioned.

Minimise the issue

Meanwhile, ISKCON India decided to “explain” the issue by a posting on the website of their “scholars” board on 11/8/25, titled **“Addressing Allegations and Guru Standards in ISKCON”**. They claim:

“Prahādānanda Mahārāja noted that [...] since 1992, only three *sannyāsīs* have faced significant issues, a marked improvement from earlier decades when falldowns were more frequent.”

Thus, the approach taken is to minimise the issue by claiming that not as many *sannyāsīs* fall down anymore. However, the actual facts are that since 1992, at least 34 persons have been removed from acting as GBC gurus, of whom 26 were *sannyāsīs*. This is many more than the “3” mentioned. But regardless of the figures, this still does not “explain” why supposed *paramparā* gurus should have fallen in the first place.



Śrīla Prabhupāda:
A bona fide guru can never fall down

More irrelevant examples

Next, the IISB paper quotes the following from the *Mahābhārata* –

“Even a guru who has become arrogant, who no longer knows what is proper or improper, and who has deviated from the righteous path – such a guru should be renounced” (*Udyog Parva*).

– claiming that this proves that:

“The Vedic *śāstras* themselves acknowledge that gurus can falter.”

They add that:

“Prabhupāda himself quotes this same *śloka* in his purport to *Śrīmad-Bhāgavatam* 8.20.1, in which he explains the reason for Bali Mahārāja refusing the order of his guru, Shukracharya.”

Śrīla Prabhupāda does quote this *śloka*, but then immediately after quoting it states that the guru the *śloka* speaks of is as follows:

“Śrīla Jīva Gosvāmī has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona fide guru should be accepted.”

(SB, 8.20.1, purport)

Thus, this refers to a useless family priest acting as guru, not a *paramparā* guru, and indeed one is advised to then actually take up a “proper bona fide guru”. Which makes perfect sense, since in the statement below which refers to Śukrācārya, who is mentioned in the quote above as the guru to be rejected, he is described as such a useless family priest himself:

“A real *brāhmaṇa* would not become a priest for atheistic men.”

(SB, 7.5.1, purport)

Conclusion

No evidence is presented from Śrīla Prabhupāda or *śāstra* to show that bona fide *paramparā* gurus fall down. Thus, the fact remains that if a “guru” does fall, he was not a bona fide *paramparā* guru to begin with.

Not Following POP Leads to Fatal Consequences

In the last issue, we explained how even misunderstanding just one statement from Śrīla Prabhupāda can lead to fatal consequences (please see “Fatally Misunderstanding Śrīla Prabhupāda” and “Self-Contradiction Leads to Fatal Consequences”). We gave examples both from those who are claiming Śrīla Prabhupāda is the *dikṣā* guru for ISKCON, and those who are claiming he is not the *dikṣā* guru for ISKCON (ISKCON Bangalore and ISKCON India respectively). And, in both cases, it is interesting to note that the misunderstood statements are still being promoted, rather than having been withdrawn, despite our having exposed them. Thus, highlighting the permanent nature of these fatal consequences!

Nowhere is this tendency for fatal consequences more pronounced than when we do not adhere strictly to the Prabhupāda-Only Paradigm or “POP”, which refers to only accepting the recorded words of Śrīla Prabhupāda as authoritative. An example of this is given below.

Accepting personal testimony

The article titled “IRM Exposé Takes Centre Stage in Māyāpur” in the last issue, examined a “story” about Śrīla Prabhupāda. This story claimed that it was his supposedly seeing children scavenging for food among the garbage which “moved” him to “tears” and to introduce a permanent food relief program. However, this story is not substantiated by any statements from Śrīla Prabhupāda. Rather, the story is traced back to GBC guru **HH Jayapātaka Swami (“JPS”)**, who claims to have personally witnessed the said incident.

Thus, on the basis of JPS’s personal testimony, this story has been accepted as true. After all, those who accept his story will argue that JPS is a “Vaiṣṇava”, and thus why should his personal testimony not be accepted as being truthful? One example of those who accept this story as true is ISKCON Bangalore, who use it to justify their “Akshaya Pātra” food distribution program. And, as we saw in the article on page 5 of this issue, they also similarly insist that JPS is a “Vaiṣṇava”.

The fatal consequences

Thus, by accepting as true this personal testimony from JPS regarding Śrīla Prabhupāda’s statements, one is accepting in principle that JPS’s personal testimonies about Śrīla Prabhupāda’s statements are reliable and

true. Another example of such supposedly “reliable and true” personal testimony from JPS about Śrīla Prabhupāda’s statements is the following:

“Your Divine Grace gave me so many instructions that sometimes I feel overwhelmed. [...] once you said, ‘Well, I have to make 10,000 disciples – and you should make 50,000 disciples.’”
(JPS, Vyāsa-Pūjā Offering, 2011)

This statement means that JPS was personally authorised by Śrīla Prabhupāda to be a successor *dikṣā* guru. Which, as we saw above, ISKCON Bangalore would have to accept as being a true and reliable statement. Which in turn renders ISKCON Bangalore’s whole campaign against the “guru hoax” as being wrong, since they would have to accept that Śrīla Prabhupāda authorised guru succession.

Confirmation of JPS’s authority

As confirmation of all the points made above, we refer to an interview given by ISKCON Bangalore leader **Madhu Pandit Dāsa (“MPD”)**, in which he fully explains how he came to accept the “food scavenging” story told by JPS. The relevant clips from this interview can be viewed at this link:

iskconirm.com/MPDvideos

Excerpts from the interview are given below in shaded boxes.

*“one brahmacārī, he brought this anecdote of Prabhupāda. Until then I had never read this. That Māyāpur anecdote. So I read it. I think it’s in *Lilāmṛta*. So I read this that how Prabhupāda had tears...”*

MPD then goes on to relate exactly the same story, with all the same details about how “kids and the stray dogs were fighting” for food, etc., which we showed in the last issue is traced back to JPS. And which ISKCON Bangalore had quoted as their justification for their Akshaya Pātra program. MPD accepts that the story in question is presented as an “anecdote” about Śrīla Prabhupāda rather than a quote from Śrīla Prabhupāda.

It is Śrīla Prabhupāda’s authority

*“I got confidence [...] when I saw this anecdote, I said, my God, Prabhupāda is having tears in his eyes [...] I said, ‘this is Prabhupāda’s program, Akshaya Pātra is **Prabhupāda’s program**. It is not self-sanctioned desire. This is **sanctioned by Prabhupāda, authorised.**”*

MPD admits that it was this anecdote that convinced him that his Akshaya Pātra program



Śrīla Prabhupāda:
Not following his words is fatal

is “sanctioned by Prabhupāda, authorised”. But since, as we have shown, this anecdote originates from JPS, MPD is thus equating the authority of JPS’s words with the authority of Śrīla Prabhupāda. Hence, MPD is actually arguing here that the Akshaya Pātra program was not “self-sanctioned” because it was JPS-sanctioned, which is hardly better.

No JPS story quotes

*“In fact, **after Akshaya Pātra**, that was **only after that** we got so many quotes. Prabhupāda is taking [sic], ‘take money from the government and feed the whole country.’ Direct quote.”*

In the previous section, MPD confirms that he had accepted the Akshaya Pātra program as already being “authorised” by JPS’s story, rather than any quotes from Śrīla Prabhupāda. Hence, it was only after the program was already running that he even bothered to go and find **any quotes from Śrīla Prabhupāda**. But none of these quotes substantiate JPS’s story. Because, MPD states that the quotes talk about taking money from the government to feed the country. Thus, we had simply pointed out that ISKCON Bangalore had accepted JPS’s authority by using a story that originated from him, rather than from Śrīla Prabhupāda’s quotes. And this is a fact that still stands, since every single thing MPD has stated simply confirms this fact, rather than challenges it.

Conclusion

This fatal consequence for ISKCON Bangalore’s campaign against the guru hoax arises due to accepting the authority of JPS’s personal testimony. Thus, it could easily have been avoided by simply always and only accepting Śrīla Prabhupāda’s authority. Which means sticking strictly to only accepting Śrīla Prabhupāda’s recorded words as being authoritative, i.e. POP, rather than “stories” emanating from ISKCON’s guru hoaxers.

Are GBC Gurus on the Level of the Gosvāmīs?

The six Gosvāmīs are personal associates of Lord Caitanya, and declared by Śrīla Prabhupāda to be the most perfect and elevated devotees:

"The gosvāmīs, disciples of Lord Caitanya Mahāprabhu, the most perfect and highly elevated beings"

(Elevation to Kṛṣṇa Consciousness, 5)

It has now been claimed by GBC voted-in guru **HH Candramauli Swami ("CMS")** that his GBC voted-in guru colleague **HH Śivarāma Swami ("SRS")** is already on this most perfect and highest level of the Gosvāmīs:

"Mahārāja is sort of an expansion incarnation of Jīva Gosvāmī. I mean nobody can write like he writes, not in our Society. It's just unbelievable. It's like reading the *ācāryas'* books. But it's a little easier because he makes the wording, what we say, understandable for our level of understanding."

(Video, CMS on SRS, 13/2/25)

CMS thus:

- 1) describes SRS as being like an "expansion incarnation" of Śrīla Jīva Gosvāmī;
- 2) compares SRS's books to being on the level of the *ācāryas'* books – even praising them as being more suitable for us than the latter.

Must be perfect like Gosvāmīs

One of the books by SRS, a "commentary" on *Śrī Vilāpa-kusumāñjali* ("VKM"), was featured in BTP 80 ("GBC's Support of Sahajiyāism Exposed"), where we documented SRS admitting that the book is his commentary on the most "intimate" affairs of the *gopīs* with Kṛṣṇa. Śrīla Prabhupāda explains that in order to even be able to write such intimate *gopī* literature, one first needs to be perfect, otherwise one is a *sahajiyā*:

"Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a sahajiyā."

(Śrīla Prabhupāda, Letter, 14/12/72)

SRS admits that much of this book is just him **making stuff up**:

"These dialogues take up a **substantial part of the commentaries** and are very much **my realisations**. [...] Am I **putting words in the mouths** of the *ācārya* and Rādhā? **Yes I am**. Not because I am taking dictation from the transcendental realm, but because I am employing **poetic licence**"

(SRS's VKM, Vol. 1, Preface)

Thus, SRS justifies his **making stuff up** on the basis of his "realisations". But, as just quoted, for such realisations to be correct, he would actually *need* to be perfect, just like the Gosvāmīs. And thus, *if* SRS has reached this stage of being perfect, then CMS would be correct that SRS and his writings would be on the level of the Gosvāmīs. But if he has *not*, then as quoted above, SRS would be a *sahajiyā* for having even tried to write the book.

The Sahajiyā Movement

In the BTP 80 article mentioned above, we also documented that the GBC has done a 180-degree, contradictory flip-flop by endorsing VKM, even though the GBC itself had earlier prohibited such literature (GBC Resolution 73, 1995). Thus, though the GBC states that –

"When the GBC allows a devotee to take up the service of initiating, it does not thereby endorse him as an *uttama adhikārī* or "pure devotee" or certify his having achieved any specific state of realization."

(GBC Resolution 409, 2004)

– by now having endorsed SRS's book, the GBC *is* certifying that SRS is a perfect "pure devotee" just like the Gosvāmīs, since as quoted above, this is the level one must be on to write such literature. But if SRS is not on this level, then ironically both the GBC and CMS would themselves *also* be guilty of *sahajiyā* behaviour, since they are taking the Gosvāmīs to be very cheap, to be imitated by persons who are not on their exalted level:

"That is sahajiyā, which means a class of men that take everything very cheap."

(Śrīla Prabhupāda, Letter, 15/6/72)

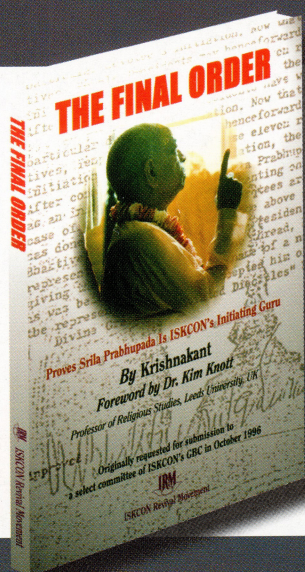
The BTP 38 article "Documenting the New Sahajiyā Movement" showed that ISKCON is now a *sahajiyā* movement. The GBC being unable to immediately prove that SRS is indeed on the level of the Gosvāmīs, would further demonstrate this conclusion. So where is their proof?

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- HH Bhakti Vikāsa Swami, ISKCON guru

With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK